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Let the wise man guard his thoughts, for they are very artful and rush wherever they list. —DHAMMAPADA.

THEOSOPHY

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WHICH SIDE?

THEOSOPHY is in the world for the clearance of all confusion, small or great, individual or collective. In the welter and cross-currents of opinions freely expressed the world around, the average man—not to say the Theosophist—finds himself bombarded now by this side, now by the "other," succumbing first to one view, then argued into the opposite, until at last he becomes aware of his own hopeless confusion.

Every man needs principles on which to base his opinions and conclusions; but, there is another element needed—a moral quality, too often unregarded as important by individuals and among individuals, in affairs of state, in communal life of any kind, even in the family life. This is the element of *honesty,* which is disinterestedness—dispassion. Self-interest blinds a man in any issue whatsoever. He looks only at his "side"; he ignores the other side. How, then, can he do justly, who does not see justly, honestly? Discrimination, wise action, and honesty go hand in hand.

Even the Theosophist who recognizes his own self-interest would have no faith in, no reverence for Masters, did They take sides. Theosophy has no "side," but all sides—Humanity itself. It favors no "special" nation, no special government. It exists in the world to make all men free—free, first in mind, disinterested in motive; then, free in all social relations, in all governmental forms, because Theosophy breeds honest men and devoted men who have regard only for the well-being of their fellow men.

It is not astute politicians who will ever bring about a change in the mind of the race. It will not be diplomatists who will cause men to act justly, each one in his own place and part. But the example of wise, just and honorable men in high places who use their wisdom and their power for the common good, who do justice to the evil man as to the worthy man—with no "side" but that of the Higher Self—the Self of all—will cause men to follow their line of motive, wisdom, justice, honesty. Only so, will come to be a better world for our One Humanity.

FIGURES OF THE TRANSITION AGE

Theosophists, if they will learn the doctrine [of Renunciation] and try to explain it, will reform this world. It will percolate everywhere, infiltrate into every stratum of society and prevent the need of legislation. It will alter the people, whereas you go on legislating and leaving this world's people as they are, and you will have just what happened in France. Capitalists in that day, in the day of the revolution—that is the royalists—oppressed the people. At last the people rose up and philosophers of the day instituted the reign of reason, and out of the reign of reason—mind you they had introduced there a beautiful idea of mankind, that idea struck root in a soil that was not prepared—came the practice of murdering other people by the wholesale until streams of blood ran all over France. So you see if something is not done to raise the people what the result will be . . . if these old doctrines are not taught to the race you will have a revolution, and instead of making progress in a steady, normal fashion, you will come up to better things through storm, trouble and sorrow. You will come up, of course, for even out of revolutions and blood there comes progress, but isn't it better to have progress without that? And that is what the theosophical philosophy is intended for. That is why the Mahatmas . . . , directing their servant H. P. Blavatsky, as they have directed many before, came out at a time when materialism was fighting religion and was about getting the upper hand, and once more everything moved forward in its cyclic way and these old doctrines were revivified under the guidance of the theosophical movement.

—William Q. Judge, "Cyclic Impression and Return," 1892.

If we are not to be swamped by the dogma that Revolution is the Way of Progress, we must be prepared to exercise every possible effort to discover the actual conditions and the actual means under and through which human advancement has been effected.

—Frederick J. Teggart, *Rome and China,* 1939.

SINCE the day of Jean Jacques Rousseau, whose life spanned the middle years of the eighteenth century, theories and programs of practical social reform in the Western World have been conceived in terms of politics and economics. Man, however, while having a political and economic life, is essentially a *mind*-being, possessed of a moral nature, and no theory of reform which neglects these basic realities of the human constitution can be successfully applied to the problems of society. The answer to the social question must be sought at the level in man's nature where social conflicts

originate. Any other course only delays the day of reckoning and confuses the mind of the masses with false promises. When the leaders of the human race obtain a modicum of what Theosophy terms self-knowledge, then will there be hope for the beginnings of a just and intelligent social order—the natural expression, in the political and economic spheres of life, of true philosophy. Apart from philosophy, the search for a perfect political "system" is futile, for the best of systems, when put into operation, will of necessity project on a social scale all the existing defects of human nature, and the same old difficulties, which do not arise from any type of government or constitution, as such, but from ignorance, will return.

"Schemes for universal Brotherhood, and the redemption of mankind, might be given out plentifully by the great adepts of life, and would be mere dead-letter utterances while individuals remain ignorant, and unable to grasp the great meaning of their teachers." With these words, occurring toward the close of her article on practical social questions, "Let Every Man Prove his own Work," H. P. Blavatsky shows the uselessness of all concrete programs for political reorganization which represent social ideals that as yet are beyond the moral grasp of the race as a whole. Attempts to *impose* a harmonious, cooperative order upon people who have no real determination to live orderly lives are doomed to abortive failure. Doubtless there have been cycles in the past when Great Teachers were able to provide the pattern of social organization. The Laws of Manu are such a formulation, and they have served India with varying success for many thousands of years. Such States, however, were administered by "Royal Sages" and "King-Initiates," whose rule would neither be permitted nor understood by the people of today. "Benevolent despots," our modern historians would probably name the Adept teachers and administrators of archaic times. Their government was nevertheless the noblest social order the world has seen, for then there was no unnatural severance of man's civil and moral life. The opposing institutions of Church and State were unknown to the people of that age; kingly outrages never occurred, and priestly deceptions belonged to the dark future.

Ancient theocracies were "ideal" forms of government by reason of their perfect adaptation to the requirements of the epoch in which they prevailed. They embodied the social wisdom of Sages who understood the needs, the capacities and the weaknesses of men in that cycle of sub- or family-race evolution. But today, as a *form* of government, theocracy is regarded as, and would be, the ultimate stage of political and religious reaction. This modern judgment of the

forms of ancient government follows from observation of their misuse through centuries of European history during Kali Yuga. It is the accusation leveled at every type of absolutism by those who follow the path charted by Rousseau. "Power," Lord Acton has said, "always corrupts, and absolute power corrupts absolutely." Here, in a phrase, is the traditional libertarian dogma of the West. All modern constitutional governments—in all those countries, that is, where constitutionism is a vital social conception—are characterized by their attempt to curtail power, and are distinguished from each other by the various means employed to prevent its abuse.

Rousseau's doctrine of Revolution, however, suffered from the same defect as the Absolutism it desired to overcome. Personifying Evil in absolute rulers, or in their system, it had to regard the ruled, the masses, as embodiments of Good, the innocent victims of their masters. And ironically, the force of violence and constraint, through use of which absolute rulers had come to be denounced as inherently evil, became in this theory the very instrument of "liberation." If the "bad" people could be destroyed, and the "good" people placed in authority, with their power restrained to prevent them from becoming "bad," too, then the Golden Age would dawn. So argued the revolutionaries, and contend to this day.

Theories of reform involving violent revolution are built upon Rousseau's belief that a new constitution can perform miracles of social regeneration. This is simply romantic escapism, placing the blame for social evils on some external form of government or class of society, and seeking salvation from a similar instrument or source. Revolutionary destruction of the oppressors of the hour can no more wipe out the conflict between the higher and lower nature of man than a materialized Christ can chain up a personal Satan for the thousand years of the Christian Millennium. Rousseau's solution was not a corrective of the evils of the old Regime, but simply a *reaction against it.* Good came of the French Revolution, not because of the means through which that great historical change was wrought, but in spite of them. As H. P. Blavatsky points out in *Isis Unveiled,* one of the most fruitful consequences of the Revolution was the destruction of the power of the Catholic aristocracy. "The world," she wrote, "was freed from ecclesiastical power by opening an unobstructed path to Napoleon the Great, who had given the death blow to the Inquisition." (II, 22.) Napoleon, the brigand who enthralled all Europe, a servant of the liberal cause!

But there were other consequences:

> Sickly and deformed child as it now is, the materialism of Today is born of the brutal Yesterday. Unless its growth is arrested, it may become our master. It is the bastard progeny of the French Revolution and its reaction against ages of religious bigotry and repression. To prevent the crushing of these spiritual aspirations, the blighting of these hopes, . . . we must show our false theologies in their naked deformity, and distinguish between divine religion and human dogmas. (*Isis Unveiled,* I, xlv.)

The assumption that slavery inheres in a political system, and can be ended by force and violence, is the materialism which the modern world has inherited from the French Revolution. There was, as W. Q. Judge wrote, "a beautiful idea of mankind" in the theory of Rousseau—the dream of a free society, ruling itself under just laws, the only sovereign the people themselves, who would formulate, execute and obey the rules of government. But without the substance of self-government in the moral life of individuals, the ideal of a free society can never come into being. Slavery is not a thing of forms, but a state of mind. As Ruskin wrote in his essay on War, "Some slaves are scourged to their work by whips, others are scourged to it by restlessness or ambition. . . . some slaves are bought with money, and others with praise. It matters not what the purchase-money is. The distinguishing sign of slavery is to have a price, and be bought for it."

The true liberalism of the Western world early obtained coherent expression from the great Humanists of the Renaissance. The pseudo-liberalism of Rousseau maintained that the vicious and depraved have been made so by the social system; destroy the system and the primitive nobility of man will manifest! Contrasted with this romantic political formulation of the doctrine of the Vicarious Atonement is the statement of Pico della Mirandola:

> Thou shalt define thy nature for thyself. For thou art made neither heavenly nor earthly, but art as it were thine own maker, having power to decline unto the low brutes or be reborn unto the highest, according to the sentence of thine intellect. *(Oration on Man.)*[1]

But the revolutionaries would not listen to the Humanists, and western nations are having to learn the lesson of humanitarianism the hard way.

Rousseau was no atheist, but he was nevertheless a materialist in his thinking. In the last century a far greater revolutionary, Joseph

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[1] Quoted by E. D. Martin in *Farewell to Revolution* (New York: Norton, 1935), pp. 52-3.

Mazzini, endeavored to repeat the teaching of Pico and to expose the false theory in Rousseau's political formula, pointing out that his narrow deism placed God far off in heaven, so that "he was incapable of deducing and applying the consequences of his faith to society." But Mazzini, like Pico, failed to turn the current of popular reaction. How easily adaptable was Rousseau's program to the outright materialism of later revolutionary ideas is shown by the doctrines of Karl Marx.

From the viewpoint of general intellectual and moral evolution, it was natural for the philosophers of the eighteenth century to place the source of evil "outside" the chosen people, the latter in this case being the revolutionaries and the suffering masses they championed, just as, during the Middle Ages, the sins of the Christian Community were attributed to the influence of Satan and his cohorts. Without knowledge of the principles of man—those decisive factors of the moral struggle going on in human nature—it is difficult indeed for any but the most intuitive thinkers to arrive at a true theory of social reform. The delusions of Christian theology are deep-seated and it requires more than an intellectual formulation of political changes for men to be freed of the distortions of religious dogma. As *The Secret Doctrine* points out, exoteric philosophers and social reformers are unable to transcend the limits of possible development during their period, as marked out by the law of cycles. Their ideals, H. P. B. wrote, "are only the necessary results of their temperaments, and the outcome of that phase of intellectual progress to which a nation, in its collectivity, has attained." (I, 326-7.) The leaders of men have to exhaust the experience which their own ignorance has brought them, to suffer and strive until that ignorance is dissipated. Only then may they, and the race as a whole, rise to a higher level of experience and evolution. Reliance on bloody revolution was simply another phase of the ignorance represented more familiarly in the dogma of the Vicarious Atonement, except that, in the eighteenth century, it was the Aristocrats who did the atoning.

The efforts of the Agents of the Theosophical Movement in the eighteenth century differed from the Universal mission of H. P. Blavatsky in several important respects. Servants of the Lodge during that cycle each performed different tasks, suited to the specific needs of the times. Saint Germain, for example, as H. P. B. says, "brought about the just outbreak among the paupers, and put an end to the selfish tyranny of the French Kings." The same great adept, like Cagliostro, was active in the regeneration of Masonry and doubtless had many initiated disciples throughout Europe who

worked for the political changes he had in view. Saint Germain, however, did all in his power to avert the era of Terror, appealing again and again to the royal family and nobility of France to take the steps that were necessary to a peaceful reconstruction of the social order. But, as Mr. Judge wrote, the mind of the people was unprepared, and the madness of the Revolution brought with it "the practice of murdering other people until streams of blood ran all over France." The tragic end of the French Empire was foreseen by Saint Germain. On Oct. 5, 1789, he wrote to the Countess d'Adhemar: "All is lost. . . . This sun is the last that will set on the monarchy. Tomorrow it will exist no more. My advice has been scorned. Now it is too late."

Neither the Adepts nor their Direct Agents can be regarded as in any way responsible for the wars and bloodshed following in the wake of the revolutionary movement. No one, wrote H. P. B. in the *Theosophist,*—no one

> acquainted even superficially with the rules of the Adepts . . . would believe for one moment that any of the cruel, bloodthirsty heroes—the regicides and others of English and French history—could have been inspired by any Adept—let alone a Hindu or Buddhist Mahatma. . . . Surely it is not the living Mahatmas [who] inspired Danton and Robespierre, Marat and the Russian Nihilists to open eras of Terror and turn Churches into slaughter-houses . . . once that a man has raised himself to the eminence of one [a Mahatma], unless he be a sorcerer, or a Dugpa, he can never be an inspirer of evil acts. To the Hebrew saying, "I, the Lord create evil," the Mahatma answers—"I, the Initiate try to counteract and destroy it." (THEOSOPHY XXI, 396-7.)

The occult doctrines of Theosophy—the body of knowledge forming the Message brought by H. P. B.—were in the eighteenth century disseminated through secret societies, taught by such figures as Saint Germain, Mesmer, Cagliostro, and Saint-Martin. The rule of the Church still made this secrecy necessary; nor were the people as a whole ready for the more philosophical doctrines that were to be made public in the nineteenth century. Meanwhile, for the masses, Theosophy was presented popularly in the broad humanitarian and liberal teachings of Thomas Paine. Both Washington and Paine opposed the outrages of the "reign of Reason" in France, the latter nearly paying with his life for his courageous stand against the murderous policies of the Jacobin party.

Today, after more than a century of history since that revolutionary epoch, thoughtful men are reconsidering the popular estimate

of armed revolt as the means to social progress and reform. Following is the judgment of the Spanish essayist, Ortega:

> The first condition for improving the present situation, and the only thing that will enable us to attack the evil at the deep level from which it springs, is an awareness of its enormous difficulty. We must realize that it is very hard to save a civilization when its hour has come to fall beneath the power of demagogues. For the demagogue has been the great strangler of civilization. . . . The real demagogy of the demagogue is in his mind and is rooted in his irresponsibility towards the ideas that he handles—ideas not of his own creation, but which he has only taken over from their true creators. Demagogy is a form of intellectual degeneration, which as a sweeping phenomenon of European history first appeared in France around 1750. . . . The fact is that from then on it was the general belief in France—and this belief spread through almost the entire continent—that the only method of solving great human problems was the method of revolution, meaning by this what Leibnitz called "general revolution," the will to change everything at a single blow and in all spheres of life. It is thanks to this that that marvel, France, has arrived in such a bad state at the difficult juncture of the present. For that country has, or thinks it has, a revolutionary tradition, and if it is bad enough to be revolutionary, how much worse is it to be so, paradoxically, by tradition! It is true that France has had one Great Revolution and several that were grim or ridiculous, but if we stick to the bare truth of the records we see that the main result of those revolutions was that for a century—with the exception of a few days or weeks—the political forms of France, more than those of any other country, were to a greater or less extent authoritarian and counter-revolutionary. It is particularly clear that the great moral bog of French history, the twenty years of the Second Empire, was above all due to the buffooneries of the revolutionists of 1848, many of whom were admitted by Raspail himself to have been his former clients. . . .
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> "Historic reason" . . . shows us the futility of all general revolution, of all attempts—such as that of the Confusionists of '89—to bring about a sudden change of society and begin history anew. It opposes to the method of revolution the only method worthy of the long experience that lies behind the European of today. Revolutions, so incontinent in their hypocritically generous haste to proclaim the rights of man, have always violated, trampled on, and broken man's most fundamental right, so fundamental that it may stand as the definition of his being: the right to continuity. (*Toward a Philosophy of History,* pp. 75-8, 80.)

So long as Christianity remained the dominant influence on the mind of the West, there could be no approach to the real explanation of social injustice. Since the eighteenth century, however, there

has been much progress, and already there are numerous indications that the naïve materialism of the revolutionary creed is waning in popularity. A general trend away from the doctrines of Rouseau and Marx may be discerned, of which the writings of Ortega are a striking instance, and which may be studied as a preparatory phase of the Theosophical Movement of the future. One of the great purposes of the Movement of the nineteenth century was to bring to the western world a knowledge of true Psychology, and therefore, of Sociology. Theosophy shows the real origin of all social evils in human nature, and defines the course that must be followed if any lasting reforms are to be obtained. "That," as Mr. Judge wrote, "is what the theosophical philosophy is intended for."

Ascending Cycle

The period when nascent Humanity, following the law of the natural and *dual* evolution, was descending along with spirit into matter—is closed. We (Humanity) are now helping matter to ascend toward spirit; and to do that we have to help substance to disenthral itself from the viscous grip of sense. We, of the fifth Root Race, are the direct descendants of the primeval Humanity of that Race; those, who on this side of the Flood tried, by commemorating it, to save the antediluvian Truth and Wisdom, and were worsted in our efforts by the dark genius of the Earth—the spirit of matter . . .

In the beginning of time, or rather, in the childhood of the fifth Race, "the whole earth was of one *lip* and of one speech," saith chapter XI of *Genesis*. Read esoterically, this means that mankind had one universal doctrine, a philosophy, common to all; and that men were *bound* by one religion, whether this term be derived from the Latin word *relegere,* "to gather, or be united" in speech or in thought, from *religens,* "revering the gods," or from *religare,* "to be bound fast together." Take it one way or the other, it means most undeniably and plainly that our forefathers from beyond the "flood" accepted in common one *truth—i.e.,* they believed in that aggregate of subjective and objective *facts* which form the consistent, logical and harmonious whole called by us the *Wisdom Religion.*

—H. P. Blavatsky.

THEOSOPHY AND MODERN EDUCATION

MOST parents do not realize how greatly the public schools in the larger communities of many states have changed from the older methods. Beginning with a few experimental and demonstrational departures a decade or so ago, these changes have taken place so gradually that little comment has been made.

Now, in the grade schools, the teacher's place is no longer that of facing the children; there are no more the old familiar rows of desks and seats for the children themselves. The school day is no longer divided into periods devoted to study and recitation of this or that text-book.

No; the child's day now revolves around some "major social function." What this means is defined, classified and elaborated in a *Supplementary Bulletin* of the Los Angeles County School authorities, thus:

> There are certain common understandings and functions that demand insights and cooperation from individuals whenever people are working together in communities or groups; that is, whenever their welfare is dependent on others. These common understandings and functions are usually referred to as "major social functions." Children must have experiences that enable them to see these major social functions as realities of life with which they must cope and harmonize. It is the business of the school to give them experiences that will enable them to meet these functions successfully.

The eight classes of these various functions are again subdivided and correlated in great detail. In brief, they are: the protection and conservation of the life and health of the individual, the family, their institutions and possessions; the production, preparation and distribution of further commodities and necessities; the means of transportation of people and of goods; the range of communication of customs and ideas, and the means to this end; the right use and consumption of the various products through public and private services; provision for recreation and relaxation of "body, mind, or spirit" by means of "reading, music, crafts, hobbies, games and sports"; satisfaction of "the esthetic and spiritual impulses through expression in making and doing, consuming or appreciating, i.e., enjoying beauty in natural surroundings and the esthetic efforts of men"; and, finally, "extending freedom through social controls and customs, education, the discovery and application of new knowledge."

In the practical work of carrying out this program, the methods employed have for motive and objective:

> An integrated individual who can satisfy his basic human needs in the environment of which he is a part. This environment is both physical and human. Essential to living in it, is an understanding and an adaptation to the major social functions, those aspects of group living in which it is essential for individuals to cooperate and share in order that society itself may be preserved and improved.
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> It is the business of the school to harmonize and to make provisions for both the needs of society and the needs of the individual. It is as society encroaches upon or violates the basic needs of individuals that disintegration takes place and disintegrated personalities result. It is as individuals have a wide variety of shared interests and make provision for more and more complete sharing and adequacy in coping with situations that society becomes increasingly stable, progressive and democratic.

To achieve these desirable results the school curriculum is based on a series of "units of work" or "areas of experience" in the various grades. Illustrative details are given of these progressive units and areas, together with an even dozen of criteria by means of which the children are to learn the value to themselves of the course pursued.

Throughout the school year text-books are eschewed, but the reading of many books takes their place. "Examinations" are no longer held, with "grades" marked on written productions. Instead, there are many group discussions in which members of the class offer mutual criticism and help, the teacher observing and correlating as necessary or advisable.

Of course many schools, teachers and groups fall far below the ideals adopted. The theosophist, viewing these ideals, ideas, and the methods employed to put them into practice, perceives the missing factors which constitute what may be called the moral equation.

All instruction regarding the true nature of the human being is ignored. Whatever the "religion" of teacher or children, it is assumed to have no place in the public school system of ethical education. The *spiritual* basis and object of all "areas of experience" and all "units of work" is necessarily absent. Not only is there the factor of general ignorance and misconception on this subject, but very many of the teachers, lacking any knowledge of true psychology and philosophy, have thrown aside all belief in any existence other than this. Religion in any guise forms no part of their "vital experiences."

Teachers and other educators all consider the child as an individual unit in a social aggregate, and nothing more. Not knowing the spiritual purpose of their own lives, the teachers can give no

guidance of sustaining value in the school-life of their pupils. Hence, the "vital experiences" outside the school govern in the experiments, the stimuli, the methods employed.

Methods are, therefore, the life-line for the modern teacher. *How* to do this, how to say that in order "to cooperate and share in the environment of which he is a part that society itself may be preserved and improved," represents the modern educational system, as it represents the daily life of the average men and women of the generation.

Why the individual is related to the group, why he must learn to face the responsibility of the unit to the family, the community, the nation, to Humanity as an integral whole; why, if he fails to live up to this responsibility, all suffer—all this is necessarily absent from the methods in vogue. Necessarily, because, as contrasted with Theosophy, "modern education," in school as well as outside, *has no fundamental basis.*

VIRTUE AND WISDOM

Question: In FORUM 16 it says: "Virtue leads only to heaven. Wisdom leads to union with the whole." What is here meant by virtue?

W. Q. J.—According to the dictionaries the radical meaning of virtue is *strength.* Other meanings are bravery, efficacy, valor, moral goodness, the abstaining from vice, or conforming to the moral law. In this last sense the word is used. There is nothing synonymous between *virtue* and *wisdom.* In the Christian scheme fear of God is the beginning of wisdom. There is the mere wisdom of erudition, but properly *wisdom* means *having knowledge* or *to know;* or skilled in arts, science, or philosophy, or in magic and divination. (*2 Samuel* XIV.) In homely language, then, to be virtuous is to be good; to be wise is to possess knowledge. If the kingdom of God is the perfectness of evolution, then knowledge is what leads to it sooner than virtue. Of course these terms are used with the theosophical scheme of men and nature in view, and in that light it appears that in addition to virtue we must have knowledge, for a life of virtue leads to pleasures of devachan, with good karma for next life and thus through many lives; but knowledge added to virtue shows how to use virtue and its results in finding and treading the path leading to the Supreme which is all. —*Forum,* January, 1891.

THE PERSIAN STUDENTS' DOCTRINE

BEFORE the flashing diamond in the mysterious mountain behind the Temple began to lose its brilliance, many foreigners had visited the Island. Among them were students who came from Persia. Coming that great distance they sought more knowledge, as in their own land the truth was already beginning to be forgotten. It was hidden under a thick crust of fanciful interpretations of the sayings of their sages which were fast turning into superstitious notions. And these young men thought that in the Island, the fame of which had spread over land and sea, they would find learning and wisdom and the way to power. But yet while in such a frame of mind, they regarded some things as settled even for sages. What they said did not have much influence on me until they began to quote some of the old writings from the prophets of their country, attempting to prove that men, though god-like and immortal, transmigrated sometimes backwards into beasts and birds and insects. As some old Buddhist monks had years before given out the same idea with hints of mystery underneath, the sayings of these visitors began to trouble me. They quoted these verses from the prophet the Great Abad:

> Those who, in the season of prosperity, experience pain and grief, suffer them on account of their words or deeds in a former body, for which the Most Just now punisheth them.
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> Whosoever is an evil doer, on him He first inflicteth pain under the human form; for sickness, the sufferings of children while in their mother's womb, and after they are out of it, and suicide, and being hurt by ravenous animals, and death, and being subjected to want from birth till death, are all retributions for past actions; and in like manner as to goodness.
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> The lion, the tiger, the leopard, the panther, . . . with all ravenous animals, whether birds or quadrupeds or creeping things, have once possessed authority: and every one whom they kill hath been their aider or abetter, who did evil by supporting, or assisting, or by the orders of, that exalted class; and having given pain to harmless animals are now punished by their own masters.
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> The horse submits to be ridden on, and the ox, the camel, the mule, and the ass bear burdens. And these in a former life were men who imposed burdens on others unjustly.
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> Such persons as are foolish and evil doers, being enclosed in the body of vegetables, meet with the reward of their stupidity and misdeeds. And such as possess illaudable knowledge and do evil are

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NOTE.—This article by W. Q. Judge first appeared in the *Path* for October, 1892.

> enclosed in the body of minerals until their sins be purified; after which they are delivered from this suffering, and are once more united to a human body; and according as they act in it they again meet with retribution.

These young men made such good arguments on these texts, and dwelt so strongly upon the great attainments of Abad, who was beyond doubt a prophet of insight, that doubts arose in my mind. While the verses did not deny the old doctrine of man's reincarnation, they added a new view to the matter that had never suggested itself to me before. The students pointed out that there was a very wise and consistent doctrine in those verses wherein it was declared that murderers, tyrants, and such men would be condemned to inhabit the bodies of such murderous beasts as lions and tigers. They made out a strong case on the other verses also, showing that those weak but vicious men who had aided and abetted the stronger and more violent murderers should be condemned to precipitation out of the human cycle into the bodies of defenseless animals, in company with ferocious beasts, by the strength and ferocity of which they would at last be destroyed themselves. And thus, said these visitors, they proceed in each other's company, lower and lower in the scale of organized life, reaching at last those kingdoms of nature like the mineral, where differentiation in the direction of man is not yet visible. And from there the condemned beings would be ground out into the great mass and slime at the very bottom of nature's ladder.

Not wishing to admit or accept these doctrines from strangers, I engaged in many arguments with them on the matter, until at last they left the Island to continue their pilgrimage.

So one day, being troubled in mind about these sayings of Abad, which, indeed, I heard from the students were accepted in many countries and given by several other prophets, I sought out the old man who so often before had solved problems for me. He was a man of sorrow, for although possessor of power and able to open up the inner planes of nature, able to give to a questioner the inner sight for a time so that one could see for himself the real truth of material things, something ever went with him that spoke of a sorrow he could not tell about. Perhaps he was suffering for a fault the magnitude of which no one knew but himself; perhaps the final truths eluded him; or maybe he had a material belief at bottom. But he was always kind, and ever ready to give me the help I needed provided I had tried myself in every way and failed to obtain it.

"Brother," I said, "do we go into animals when we die?"

"Who said that we do?" was his answer.

"It is declared by the old prophet Abad of the Worshippers of Fire that we thus fall down from our high estate gained with pain and difficulty."

"Do you believe it; have you reasoned it out or accepted the doctrine?"

"No," I said, "I have not accepted it. Much as I may reason on it, there are defects in my replies, for there seems to be consistency in the doctrine that the ferocious may go into the ferocious and vicious into the wild animals; the one destroying the other and man, the hunter, killing the ferocious. Can you solve it?"

Turning on me the deep and searching gaze he used for those who asked when he would determine if curiosity alone moved them, he said, "I will show you the facts and the corrupted doctrine together, on the night of the next full moon."

Patiently I waited for the moon to grow, wondering, supposing that the moon must be connected with the question, because we were said to have come by the way of the moon like a flock of birds who migrated north or south according to their nature. At last the day came and I went to the old man. He was ready. Turning from the room he took me to a small cave near the foot of the Diamond Mountain. The light of the diamond seemed to illuminate the sky as we paused at the entrance. We went in by the short passage in front, and here, where I had never been before, soft footfalls of invisible beings seemed to echo as if they were retreating before us, and half-heard whispers floated by us out into the night. But I had no fear. Those footfalls, though strange, had no malice, and such faint and melodious whispering aroused no alarm. He went to the side of the cave so that we looked at the other side. The passage had a sharp turn near the inner entrance, and no light fell around us. Thus we waited in silence for some time.

"Look quietly toward the opposite wall," said the old man, "and waver not in thought."

Fixing an unstrained gaze in the direction of the other side, it soon seemed to quiver, then an even vibration began across it until it looked like a tumbling mass of clouds. This soon settled into a grey flat surface like a painter's canvas, that was still as the clear sky and seemingly transparent. It gave us light and made no reflection.

"Think of your question, of your doubts, and of the young students who have raised them; think not of Abad, for he is but a name," whispered my guide.

Then, as I revolved the question, a cloud arose on the surface before me; it moved, it grew into shapes that were dim at first. They soon became those of human beings. They were the living pictures of my student friends. They were conversing, and I too was there but less plain than they. But instead of atmosphere being around them they were surrounded with ether, and streams of ether full of what I took to be corporeal atoms in a state of change continually rushed from one to the other. After I had accustomed my sight to this, the old man directed me to look at one of the students in particular. From him the stream of ether loaded with atoms, very dark in places and red in others, did not always run to his fellows, but seemed to be absorbed elsewhere. Then when I had fixed this in my mind all the other students faded from the space, their place taken by some ferocious beasts that prowled around the remaining student, though still appearing to be a long distance from him. And then I saw that the stream of atoms from him was absorbed by those dreadful beasts, at the same time that a mask fell off, as it were, from his face, showing me his real ferocious, murderous mind.

"He killed a man on the way, in secret. He is a murderer at heart," said my guide. "This is the truth that Abad meant to tell. Those atoms fly from all of us at every instant. They seek their appropriate center; that which is similar to the character of him who evolves them. We absorb from our fellows whatever is like unto us. It is thus that man reincarnates in the lower kingdoms. He is the lord of nature, the key, the focus, the highest concentrator of nature's laboratory. And the atoms he condemns to fall thus to beasts will return to him in some future life for his detriment or his sorrow. But he, as immortal man, cannot fall. That which falls is the lower, the personal, the atomic. He is the brother and teacher of all below him. See that you do not hinder and delay all nature by your failure in virtue."

Then the ugly picture faded out and a holy man, named in the air in gold "Abad," took his place. From him the stream of atoms, full of his virtue, his hopes, aspirations, and the impression of his knowledge and power, flowed out to other Sages, to disciples, to the good in every land. They even fell upon the unjust and the ferocious, and then thoughts of virtue, of peace, of harmony grew up where those streams flowed. The picture faded, the cloudy screen vibrated and rolled away. We were again in the lonely cave. Faint footfalls echoed round the walls, and soft whispers as of peace and hope trembled through the air. —BRYAN KINNAVAN.

GETTING READY

WHATEVER we do we have to "get ready" for. The performance of every action necessitates the existence of certain conditions whereby the desired action can take place. To provide those conditions is to "get ready."

Action is of all planes, not just of the physical. The throwing of a stone, as a physical act, is only the lowest aspect of an act performed on every plane of Nature, from the highest to the lowest, involving Motive, Will, Thought, Feeling, Energy. Readiness, therefore, must also be of all planes. Getting ready means getting ready in every department of our being, inwardly as well as outwardly. The general tendency is to pay much attention to physical readiness, and very little to emotional, mental, moral and spiritual preparedness. How concerned we are about the impression we make on others—outwardly! How careful in regard to our appearance, our clothes, our hair, our finger nails! Are we at any time as careful about our inner makeup? A perfect appearance is often but a cloak hiding unworthy thoughts and feelings. In all our associations with others, which is more important, how we look, or what we think and feel? Looks *are* important, but they should be the least of our concerns, instead of the first and foremost. They should be the *natural* result of *inner* preparedness.

Life being a continuous journey, everything is constantly "getting ready,"—to take another step, to create better forms, to learn another lesson. Worlds periodically get ready, after a long night of rest, to come into existence again. Continents break up and disappear below the oceans, only to get ready once more as the home of new races. Nature is ever getting ready, for spring, for summer, for autumn, for winter, for spring again. Souls, in their great journey around the Cycle of Necessity, are ceaselessly getting ready, for birth, for experience in bodies, for death, for rest and assimilation, for rebirth. Bodies have to get ready as tabernacles of the Soul, and to release it again. Our daily lives are a continuous process of getting ready: in the morning for the day, for going to work, for our meals, for visits, trips, meetings; at night for going to sleep, during sleep for waking up again. Not an hour, not a moment in which we are not getting ready, that is, preparing what is to come.

It is our preparing in the present that shifts the future up or down. We either prepare for better or for worse according to whether we are "getting ready" in the right or in the wrong way. As we provide right or wrong conditions we get ready for either

good or evil experiences. The effort should always be to provide the best possible conditions for whatever it is we have to do. This does not mean necessarily pleasant surroundings and circumstances. Too much attention to conditions results in attachment to externalities and self-indulgence. It is rather *fitness* that is required—fitness of time, fitness of place, fitness of means employed, on the physical plane, yes, but above all, fitness on inner planes—of motive, of thought, of feeling, of attitude.

The life of every Soul is, or should be, getting ready for Initiation. But true Initiation is itself but perfection of readiness, a constant preparedness, an attitude of mind persistently and consistently maintained. Most men are unprepared to meet the events of Life in the proper way, because they fail to get ready. Some people always are *getting* ready, but never seem to *be* ready. It is only the "Few" who never have to *get* ready, for they always *are* ready—ready at all times for anything that may come to pass.

Occult Perception

Apart and quite distinct from the variety in the subjective perceptions of the one and same object—by mankind in general,—stands the *unvarying* perception of the trained Occultist. Perceiving the *actuality, for him* the modes of the presentation of an object cannot vary; for the initiated adept perceives and discerns the ultimate and actual state of things in nature by means of his spiritual perception, trammelled by none of his physical senses, and only when the former have been called forth from their latent into their active state and developed sufficiently to stand the final tests of initiation. Therefore, this abnormal (in our present race only) faculty has nought to do with the common perceptions and their various modes, and if the materialist is sceptical as to the latter, how can he be made to believe in the existence of the former—a faculty of which he knows less than of the man in the moon!

—H. P. B. in the *Theosophist,* February, 1884.

MANAS AND BUDDHI—"UNITED"

QUESTION: "The inner Ego, who reincarnates," Mr. Judge says in the *Ocean* (p. 57), "is the fifth principle—*Manas*—not united to *Buddhi.*" In an earlier chapter, however, we are told that in his real nature man is a *unity* comprised of *Atma-Buddhi-Manas* (p. 32). How can Manas be "not united" to Buddhi?

ANSWER: The passage taken from the chapter on the seven principles may be understood as describing the immortal part of man according to its own nature, while the statement in the chapter on Manas deals with this principle from the viewpoint of our present stage of evolution in this Race and Round.

The question is posed in terms of "absolutes." Were Manas absolutely united to Buddhi, the man would be no average man but a Mahatma. Conversely, one in whom these principles were absolutely separated would be either a medium beyond redemption (in this Manvantara), or a Black Magician. In all these cases, *Antaskarana,* "the *path* or bridge between the Higher and the Lower Manas, the divine *Ego,* and the *personal* Soul of man," no longer exists.

The adept is one who has achieved personal immortality by assimilating to the divine Ego all the intelligence of his psychic instrument; hence, antaskarana is no longer needed. As a follower of the path of Compassion, he himself becomes another kind of "antaskarana," a link to join the world of spirit with suffering human kind. Having united his individual Manas with the Divine Ego, Buddhi, he now identifies himself with *collective* humanity—the Manasic hierarchy which is still held in bondage to material existence; he undertakes a series of incarnations quite different from the "cycle of necessity" which draws ordinary humans back to earth.

In the *Glossary,* H. P. B. defines the Monad as "the unified triad, Atma-Buddhi-Manas, or the duad, Atma-Buddhi, that immortal part of man which reincarnates in the lower kingdoms, and gradually progresses through them to Man and then to the final goal—Nirvana." In *The Secret Doctrine* (I, 570), the Monad is "rendered as the *Atma* in conjunction with *Buddhi* and the higher Manas." "This trinity," she says, "is one and eternal, the latter being absorbed in the former at the termination of all conditioned and *illusive* life."

It is part of the process of evolution that at its outset, Manas, as the incarnating principle, becomes absorbed in the chaotic activities of physical existence, "commingles with the elementals," as *The Secret Doctrine* puts it. This, for most of the descending egos, means the joining of the Manasic ray with Kama, and its consequent

disjunction from Buddhi—a partial separation lasting the term of each physical life. After death the lower Manas is once more united with Buddhi in Devachan, bringing to that state the fruition of experience during incarnated existence. There are no incompatible elements, no moral struggle, in Devachan. It is a state of psycho-spiritual unity wherein the Manas which had been "lower" by virtue of its connection with the sense-organs of physical man is now simply the thinking principle. "In Devachan the higher element of the Manas is needed to make it a state of perception and consciousness for the disembodied *Monad.* (*S. D.* II, 57.)

Immortality is won by the gradual liberation of the lower mind from the attractions of sense life. *"Manas,"* H. P. B. states, "is immortal, because after every new incarnation it adds to Atma-Buddhi something of itself, and thus, assimilating itself to the Monad, shares its immortality." (*S. D.* I, 243-4.) Conscious immortality, then, consists in overcoming the duality of Manas.

The process by which Manas becomes dual is described in "Psychic and Noëtic Action":

> If the Higher Mind-Entity—the permanent and the immortal—is of the divine homogeneous essence of "Alaya-Akasa,"—or Mahat,—its reflection, the Personal Mind, is, as a temporary "Principle," of the Substance of the Astral Light. As a pure ray of the "Son of Universal Mind," it could perform no functions in the body, and would remain powerless over the turbulent organs of Matter. Thus, while its inner constitution is Manasic, its "body," or rather functioning essence, is heterogeneous, and leavened with the Astral Light, the lowest element of Ether. It is part of the mission of the Manasic Ray, to get gradually rid of the blind, deceptive element which, though it makes of it an active spiritual entity on this plane, still brings it into so close contact with matter as to entirely becloud its divine nature and stultify its intuitions (THEOSOPHY XXVIII, 260).

Add to this statement a sentence from the *Transactions,* "The *Secret Doctrine* shows that the Manasa-Putras or incarnating EGOS have taken upon themselves, voluntarily and knowingly, the burden of all the future sins of their future personalities," and we gain some appreciation of the Promethean sacrifice of that class of beings known as *Man.* Here is the explanation of the dogma of the Vicarious Atonement, of the meaning of the Crucifixion, and the origin of evil. The Manasa exchanged "their impersonal individualities for individual personalities—the bliss of sidereal existence for the curse of terrestrial life." (*S. D.* II, 246.)

All this is contained in the meaning of "Manas, not united to Buddhi."

But, at the time of the descent of the incarnating host, there were those who did not succumb to the illusions of psychic and physical life—whose Manas did not become dual in the sense of a separation or loss of moral perception. Why?

> The Sons of Wisdom, or the *spiritual* Dhyanis, had become "intellectual" through their contact with matter, because they had already reached, during previous cycles of incarnation, that degree of intellect which enabled them to become independent and self-conscious entities, *on this plane* of matter. They were reborn only by reason of Karmic effects. They *entered* those who were "ready," and become the Arhats, or *sages* (*S. D.* II, 167).

This means that the Divine Egos of these beings—Manas united with Buddhi—contained the assimilated knowledge of *prior* experience with the kind of matter in which present humanity is involved. They were not subject to the deceptions of the astral light; having already spiritualized for themselves vehicles of a corresponding state of substance, they could incarnate without loss of spiritual perception.

The foregoing discussion has been with regard to the metaphysics of principles and states and the general scheme of human evolution. There is another approach to this question—one which lays emphasis on the *practical* character of Theosophy as an explanation of the extraordinary and the "miraculous" in human experience. "It is because the trinity (Atma-Buddhi-Manas) is not yet incarnate in the race," Mr. Judge says in the *Ocean* (p. 66), "that life has so many mysteries."

All the soul-powers to which Theosophists point as evidence of the reincarnating ego are mysterious to the average man because of the disunity between Manas and Buddhi. Conscience speaks in no uncertain terms to the man of delicate moral perceptions, yet shrouds its origin. He knows what is right, but knows not how he knows. The Higher Ego is able to penetrate the lower mind with flashes of intuition, but the latter remains in ignorance of the systematic philosophy which gives intuition its rational support. The man guided to right action wholly by intuition is unable to explain his conduct in terms that others can understand. They may profit by his example, but his influence is greatly limited. The poetic genius and the seer alike gain inspiration from momentary insights into the nature of things, but their wisdom has not the impersonal demonstrations of soul-satisfying philosophy.

Ordinary men are constantly supplied with evidences of their own higher nature in the experiences of dream. The Buddhic light is cast upon the screen of the lower mind, but finds there only the images of workaday existence to illuminate. The incarnated Manas of most

men is a barren matrix for bringing soul-knowledge to birth on this plane. Usually it is the *feeling* of a dream that is alone communicated, a refreshing strength, an ardor of hope and new courage, but no real understanding of the divine translation which has taken place. The Manas is unfit for unity with Buddhi.

The stupendous achievements of great intellects provide another class of illustration. There are philosophers in the western tradition who seem to have approximated many of the central truths of Theosophical teaching. Hegel, for example, built his logic on the ancient doctrine of the pairs of opposites; his "world-spirit" is simply the Third Logos, the Mahat, of *The Secret Doctrine*. John McTaggart, recently discussed in these pages, found his way by disciplined metaphysical speculation to all three of the fundamental postulates of Theosophy. Schelling, to name another of the German transcendentalists whom H. P. B. called "quasi-occult," deduced even the *physiology* of the esoteric teaching. Speaking of the inability of primitive peoples to comprehend metaphysical subtlety, he wrote:

> To an Esquimaux or New Zealander our most popular philosophy would be wholly unintelligible. The sense, the inward organ for it is not yet born in him. So there is many a one among us, yes, and some who think themselves philosophers too, to whom the philosophic organ is entirely wanting. To such a man philosophy is a mere play of words and notions, like a theory of music to the deaf, or like the geometry of light to the blind. The connection of the parts and their logical dependencies may be seen and remembered; but the whole is groundless and hollow, unsustained by living contact, unaccompanied with any realizing notion which exists by and in the act that affirms its existence, which is known, because it is, and is, because it is known.

Here is a lucid description of precisely that limitation of the human body and brain which keeps Manas apart from Buddhi. A similar analysis is given by H. P. B. in her article on "Genius" (THEOSOPHY XII, 546), and in her "Dialogues between two Editors," as follows:

> The mind is dual in its potentiality: it is physical and metaphysical. The higher part of the mind is connected with the spiritual soul or Buddhi, the lower with the animal soul, the Kama principle. There are persons who never think with the higher faculties of their mind at all; those who do so are the minority and are thus, in a way, *beyond,* if not above, the average of human kind. These will think even upon ordinary matters on that *higher* plane. The idiosyncrasy of the person determines in which "principle" of the mind the thinking is done, as also the faculties of a preceding life, and sometimes the heredity of the physical. This is why it is so very difficult for a

> materialist—the metaphysical portion of whose brain is almost atrophied—to raise himself, or for one who is naturally spiritually minded, to descend to the level of the matter-of-fact vulgar thought. Optimism and pessimism depend on it also in a large measure (THEOSOPHY III, 18).

What, essentially, distinguishes H. P. B.'s discussion of this subject from that of Schelling? It should be clear that while Schelling gives an intuitive account of the difference between the sage and the ordinary man, H. P. B. has provided the same truth in its philosophical, *i. e., occult,* context of Secret Doctrine teaching. Schelling, inspired by intuition, wrote down the speculative development of his idea in terms of suggestive analogy. The analogy, however, happens to be physiological reality, as the section on the "Third Eye" in *The Secret Doctrine* (II, 289-306) demonstrates. Schelling, therefore, simply expounded a fleeting intuition, while H. P. B. recorded the gnosis itself. She wrote what she *knew.*

It is out of regard for the ultimate union of the Manas of the race with its parent Fire, the *Buddhi-Manas* of the Perfected Beings of past Manvantaras, that students have pledged themselves to preserve Theosophy in its original purity. Misrepresentation of the thoughts of some speculative thinker, due to carelessness or plagiarism, wrong as it may be, is a matter of small consequence when compared with the reduction of the truths of the *Wisdom Religion* to the level of errant human reasoning. Theosophists do not cleave to their Teachers simply from personal loyalty or devotion, although such ties must naturally exist, but because there is no more important task to be performed for the salvation of the whole human family. The Message of Theosophy is the Antaskarana for mankind of the present generations, and, "great as is the trust, so great is also the responsibility."

FROM THE THEOSOPHIST

Question: What is the relation of the Law of Karma to the worldly prospects of a man in this world and to his spiritual development? Can he become what he likes, even if he endeavors his best for it? Would not the Law of Karma step in and obstacle his endeavors also?

Answer: The course of a man's life is the resultant of two forces, namely, his former Karma and his will power. —H. P. B.

YOUTH-COMPANIONS' FORUM

HOW *does Theosophy explain that many people like Emily Dickinson and Judge Edward Fry* (THEOSOPHY XXV, 225) *attain to knowledge of Theosophical principles, without any apparent connection with the Theosophical books or Movement?*

It is a rare occurrence indeed that an individual comes to independent, unhelped realization of the truths of Theosophy in this dark age. The most intuitive people require aid in the form of teacher, or books, to assist in bringing knowledge through the coarse race instruments of the day. In the cases cited in the question, however, and in innumerable other instances, it is wholly improbable that the ideas attributed to these individuals are a result of purely independent research.

There are many ways of indirect contact with the Theosophical Movement which would account for the possession of Theosophical ideas. The average writer, with the exception of the ordinary novelist, is a person of wide reading. If of a philosophical turn of mind, he is acquainted with the works of Plato and other Greek philosophers. He would read Confucius, *The Bhagavad-Gita,* and other Eastern scriptures; the writings of the Neoplatonists; the works of Emerson, Whitman, Thoreau, Sir Edwin Arnold, Goethe, Hegel, Kant, Spinoza, Leibniz, Schopenhauer, and others, most of whom received a large measure of their inspiration from newly translated Eastern scriptures and philosophies. From these sources a writer can gain a glimpse of Theosophical doctrines, which if digested and re-presented in his own words, may sound like original ideas, newly discovered. The writer may be unconscious of such influence, for few people know the exact source of the ideas they hold. It is not surprising then that Mr. Judge observed even in referring to man's inherent ideas: "There is no foundation for the pride of ideas felt by so many of us. They are not original. We never would have evolved them ourselves, unaided."

Nor should we neglect another possibility. In answer to the question "Does the mind actually do anything when it takes up a thought and seeks for more light?" Mr. Judge said:

> It actually does. A thread, or finger, or a long darting current flies out from the brain to seek for knowledge. It goes in all directions and touches all other minds it can reach so as to receive the information if possible. This is telepathically so to say accomplished. . . . General truth belongs to all, and when the unseen messenger from one mind arrives and touches the real mind of another, that other gives up to

> it what it may have of truth on general subjects. . . . But our modern competitive system and selfish desire for gain and fame is constantly building a wall around people's minds to everyone's detriment. (THEOSOPHY VI, 488.)

This reveals what a power theosophists are and can be in the world, for theosophists today are among the few who are aware of the truth. It is logical to believe that intuitive individuals seeking light would contact their minds, and if especially worthy, might even attract the attention and help of the Lodge of Masters, who are ceaselessly on the lookout to re-enforce and assist every noble idea and aspiration that can be turned in the direction of establishing Universal Brotherhood.

Is there any harm in palmistry? Is this not a natural means of finding out your capacities, and thus a help in vocational guidance?

Palmistry, Numerology, and all other similar attempts to explain character or to foretell the future are dangerous. Man's nature is so complex that only an Adept could look at a man and balance all the indications of disposition into an equation which would have any real significance. A physician who looked only at the tongue and ignored temperature and other symptoms would be like the palmist or the numerologist, for not an organ or movement of the body but reveals some trait to one who can read the signs.

The danger lies in the fact that these practices tend to turn the attention to, and fix it on, the personal man, for they deal exclusively with the lower nature. Never does the Higher Man reveal himself by such means. The work of Theosophy is devoted exclusively to bringing through into daily life the vision of the Ego, to the recovering of the use of the discriminative faculty which man lost through just such practices as palmistry, returning under cyclic law disguised in seemingly harmless forms. Young people need to learn how to read Karmic indications, when to seek advice and how to find those older and wiser who, under the Karmic law, are here with them to consider problems of vocation, of education and other questions which arise in their efforts to apply Theosophy.

The Aphorisms on Karma say that the effects of Karma may be counteracted. How can this be, since each cause must have its exact result?

The aphorism under discussion states that Karmic effects may be counteracted or mitigated by the thoughts or acts of one's self or of another, and then the resulting effects represent the combination and interaction of the whole number of causes involved in producing the effects.

If a stone is thrown into a pond of water the ripples return to the point of disturbance, but the level of the water has been raised by the very stone which caused the disturbance. And so when the ripples return they are not at exactly the same place, but a little higher.

In man every little effort to overcome a habit, to be unselfish or to understand Karma, raises the level of the mind to which effects return. At last, and at any moment, he may be able to take that highest position, of Krishna, and see that the Law of the Universe is divine.

What value is there in celebrating the Fourth of July?

Coming together in groups is a custom as old as humanity and in ancient times people understood the occult power of united moral action. They knew that more may be accomplished by combined effort than by the same number of individuals working separately for the same end. "Independence Day" celebrations might be used to re-establish the fundamental principles of our Constitution and to renew our pledge as citizens under that Constitution to be dedicated to the great purpose of the Founders. But at present, holidays are thought of as times to escape work and as occasions for mere gaiety and feasting.

True patriotism is a noble quality, the noblest that many people feel, a love that includes more than one's family and immediate community. "Patriotism," according to Mr. Judge, "is in fact the best example humanity can furnish of an attempt at the universality of love that belongs to the Self within." (THEOSOPHY IV, 464.) Elsewhere he has written:

> Patriotism consists similarly in theosophising our own nation, in not only getting ourselves rid of our national defects, as well as other members of the nation rid of the same, but also in strengthening in ourselves and in our nation as a whole, all the noble qualities which belong to our nation; in the enjoyment of the privileges of the nation and using them as a means for the performance of Dharma. If family duties are taken due care of, our duties to the nation and to humanity would, to a great extent, take care of themselves unimpeded. (THEOSOPHY I, 303.)

National duties and family duties do not mean false attachments or pleasure-hunting, but an elevation of the emotional nature to a feeling of kindness toward all.

The world is enlarged for us, not by new objects, but by finding more affinities and potencies in those we have. —EMERSON.

REINCARNATION— THE HIDDEN DOCTRINE

WRITING of reincarnation, Lessing, dramatist and philosopher of the eighteenth century enlightenment in Germany, summed up the meaning of this doctrine and its most powerful supporting argument by addressing four simple questions:

> Why should not every individual man have existed more than once upon this world? Why should I not come back as often as I am capable of acquiring fresh knowledge? Is this hypothesis so laughable merely because it is the oldest? Because the human understanding, before the sophistries of the schools had dissipated and debilitated it, lighted upon it at once? *(The Education of the Human Race.)*

But, if reincarnation is the natural conclusion of the unprejudiced intellect, why has it been all but obliterated in Western thought—hidden except to the few? The selfishly biased disposition of the Roman Catholic hierarchy serves as but partial answer. If reincarnation be a law of nature, easily discernible, how could such opposition as that of Catholicism arise? Earnest theosophists today feel that the teaching of reincarnation is for the masses, that *all* men will be helped through its promulgation to find and feel a vital purpose in life. Yet in ages past, even among such enlightened cultures as the most ancient Greeks and Egyptians, the full truths of reincarnation were reserved for those who had won the right of initiation into the Mystery Religions. Why? This question will be asked by the whole world of thinking men if the hypothesis of reincarnation becomes popularly considered, as it may before long, aided by the necessities of both science and religion, and further spread by efforts of Theosophists. But when and if such a conclusion is forced to the intellectual foreground "by the mighty onrush of facts," as predicted by H. P. Blavatsky, it should come *pari passu* with the general recognition of impersonal law. Stated in a telling sentence from the *Secret Doctrine:* "Evolution in general, events, mankind and everything else in Nature proceed in cycles."

Every cycle has its limitations, especially in respect to the judicious distribution of Occult knowledge. Moreover, such knowledge cannot be vicariously acquired, but must be sought out and striven for. If there are indeed beings far above "human" stature in respect to understanding of nature's mysteries and man's powers, it can be easily seen that they would demonstrate their wisdom by refraining from

attempts to "force" the evolution of their less progressed brothers. Knowledge of occult powers today would make a mad world more mad, unless there were first, firmly engrained, a philosophy which demanded beneficial use of such acquirements. "As above, so below." Just as does the elementary instructor of the school, these greatest teachers must confine themselves to presentation of knowledge at times when it is *needed* and can be used to benefit.

It may, however, be difficult for many to see why the doctrine of reincarnation was not specifically emphasized in the exoteric philosophy of Gautama Buddha; and why Jesus of Nazareth seems to have taught it chiefly by implication, if it indeed represents fundamental truth. And why was true knowledge of this doctrine in Egypt and Greece reserved for initiates?

Let us consider the possibility that this teaching can never acquire real significance to the individual before preliminary psychological steps are made. What could reincarnation have meant to the man who was conscious *only* of personal desires and the material aspect of his nature? If memory of past lives is impacted in the spiritual nature, in character attributes of soul learning, what would the teaching that the spiritual essence of man is continuous have signified to one who was entirely unaware of his own divine presence? From this viewpoint reincarnation could not be comprehended—it could not be accepted save as distorted into an emotional belief holding out promise of further sensual enjoyment.

The first step of every great religious and philosophical reformer has been to attempt to awaken man's consciousness of inner divinity. So it was with Buddha, who came to reform the materialistic Brahmanical religions which had clouded over the simple truths of spirit. He strove to *re*-awaken memories "impacted in the imperishable center of man's nature"—memories of those great teachers who personified spiritual knowledge to infant humanity on this earth. Buddha perceived that the nature of the soul must once have been known to every man, and that the fire of spiritual understanding must be rekindled.

The legends of every civilization picture man's long pilgrimage *in search of his own soul.* The story of Lucifer, "the fallen prince," is an allegory of man's descent into matter at the beginning of present human evolution. Lucifer, the mind-being, acquired a dual nature with the addition to the soul vesture of the many degrees of lower intelligence making up his physical and emotional instruments and dependent upon him for upward impulse on the ladder of being. It was easy for beings of power to exploit and indulge these lower lives,

and few souls there were, according to ancient legend, who could with unfaltering steps march the highroad of further evolution without first losing themselves in the unreasoning sensual enjoyments of the material world. Since Lucifer fell into the slumber of "spiritual disgrace," in accordance with the probabilities arrayed by the nature of material evolution, he has struggled to awaken and find his other self —the being within of high resolve who possesses naught but spiritual desire and the power to control and use intelligently the forms of life entrusted to his care.

Before, then, the cycle could turn for the masses of egos—turn upward to the hour for understanding the real meaning of reincarnation—they required help by precept and example to feel again the strength of their divine potentiality. The reformer Jesus came at a time of great limitation to the "lost sheep of Israel," with the simplest of ethics forming implicitly a religion of universal brotherhood. He assented to reincarnation, according to the stories of Matthew and other scribes, but did not dwell on a doctrine that could not yet be understood in full significance. So with Plato, greatest of the early Western Initiates, who left the profound teachings concerning the cyclic rebirth of souls in the form of myths and allegories, while his external emphasis lay chiefly on the practical ethics of social philosophy. Here, too, was work of *preparation* for the day when the central doctrine of reincarnation might be grasped and understood in its entirety.

Since Plato, many of his followers continued this same preparation in accordance with the possibilities and needs of their times. Even through that dark intermediary cycle called the Middle Ages there were those who taught the deserving few the doctrine of future and former lives. The method, perhaps, was different from the instruction offered in the Grecian and Egyptian mysteries, but the principle was the same. Those who were *ready* received. Often unconsciously great poets such as Wordsworth, Shelley and Browning re-presented, through their moments of intuitive vision, this central doctrine. With the Enlightenment in Germany and England, reincarnation was again offered in a more intellectual and rational form. Lessing, Herder, Goethe and Schopenhauer in northern Europe were among the able defenders of the doctrine, while in England, Glanvil, Cudworth and numerous other Platonists laid the basis for a further awakening in the future. But of all these times it might be said that the cycle had not yet turned to the all-important point where science and theology had approached closely enough to demand *of themselves* a reasoned synthesis which might be the basis for mutual agreement. The cycle

did turn during the last quarter of the nineteenth century, as evidenced both by the beginnings of a new science and religion within the old, and the present Theosophical Movement. Yet even with the inauguration of the Theosophical Movement of the last century, H. P. Blavatsky wrote, "No great truth was ever accepted *a priori,* and generally a century or two passed before it began to glimmer in the human consciousness as a possible verity, except in such cases as the positive discovery of the thing claimed as a fact."

But now a time has come, if we are to believe the custodians of Theosophy, when, in the words of William Q. Judge: "The day of man's childhood as an immortal being has passed away. He is now grown up, his mind arrived at the point where it must grow, and when, if knowledge be refused, this violation of our being will result in the grossest and vilest superstition or the most appalling materialism."

With unmistakable evidence in support of this statement on every hand, it is small wonder that theosophists feel obliged to lead a crusade of ideas by all the means at their disposal. Further, the converging courses of both science and religion in recent years indicate that the cornerstone of the new philosophy must be the idea of reincarnation. The doctrine of reincarnation, whether it be casually regarded as a temporary hypothesis or accepted as fundamental truth, can offer to man a measure of new life and a growth of mind at a time when the only alternative is destruction and despair. Before the turn of the century William Q. Judge called upon theosophists to fulfill their unique duty to humanity by defending and promulgating this "most important of all theosophical teachings." The esoteric had become exoteric. The time has arrived when, under natural evolutionary law, the "hidden doctrine" can remain hidden no more, but must enter the arena of modern thought and meet openly both its friends and enemies.

Let a man learn to look for the permanent in the mutable and fleeting; let him learn to bear the disappearance of things he was wont to reverence, without losing his reverence: let him learn that he is here, not to work, but to be worked upon; and that, though abyss open under abyss, and opinion displace opinion, all are at last contained in the Eternal Cause.

"If my bark sink, 'tis to another sea."

—EMERSON.

A THEOSOPHIST UNAWARE

POETIC expression of spiritual ideas provides the student of Theosophy with striking proof of the fact of reincarnation as a process in human history. This seems to be notably the case with William Wordsworth, a Soul who quite manifestly brought from some previous life, memories, imbedded intuitions, and powers that ally the poet at once with ancient Sages of the East. This community of thought and feeling is the more remarkable in that high states of spiritual union, the fruit of meditation which those Sages practiced and taught, were experienced by Wordsworth in childhood and early youth, although little comprehended or deliberately sought by him. Several of his poems, especially the Tintern Abbey *Lines,* the *Ode* on Immortality, and *The Prelude,* record these exaltations of soul. Such rare, egoic experiences were occasioned by the arousing of his inner being through the beauty and sublimity of surrounding Nature, including Man; and they were fostered by the entire freedom of his life, which permitted not only the usual boyish wanderings, but also the solitude of a Nature-recluse. Of these early days, he said:

> I would walk alone,
> Under the quiet stars, and at that time
> Have felt whate'er there is of power in sound
> To breathe an elevated mood, by form
> Or image unprofaned; and I would stand,
> If the night blackened with a coming storm,
> Beneath some rock, listening to notes that are
> The ghostly language of the ancient earth,
> Or make their dim abode in distant winds.
> Thence did I drink the visionary power:
> . . . the soul retains an obscure sense
> Of possible sublimity, whereto
> With growing faculties she doth aspire. . . .
>
> Nor seldom sat among the woods
> Alone upon some jutting eminence,
> At the first gleam of dawn-light, when the Vale,
> Yet slumbering, lay in utter solitude. . . .
> Oft in these moments such a holy calm
> Would overspread my soul that bodily eyes
> Were utterly forgotten, and what I saw
> Appeared like something in myself, a dream,
> A prospect in the mind.

When, as a mature man, Wordsworth was writing these poems, but little knowledge of the treasures of oriental philosophy had as yet come to the West. Hence he could not know the relationship of his higher perceptions to that philosophy. He did, however, record a conviction, purely intuitive, of his kinship with ancient thinkers—with those who would now be called Theosophists. The passage, almost unnoticed, occurs in *The Prelude*. After musing upon the wealth of his inner creativeness, his "childlike fruitfulness in passing joy, his steady moods of thoughtfulness matured to inspiration," he added that in this "fruitfulness" and "thoughtfulness" he saw—

> things viewed
> By poets in old time, and higher up
> By the first men, earth's first inhabitants.

In these lines Wordsworth showed the unity of his life of mind and soul with the far past. Intuitively, he felt his perceptions and his "thoughtfulness" were the same as those of ancient high philosophers. Included in that intuition must have been a sense of pre-existence; but, like so many sensitive egos born into this world of ignorance, he feared to trust wholeheartedly these inner experiences. His soul's vision had to penetrate the overgrowth of theological notions implanted by his race and period, and he found it difficult to break through the jungle of religious conventionality. Therefore his theological misconceptions shut him off from thorough analysis of his intuition and its fact-basis in pre-existence. He did, indeed, give both the intuition and its basis an unforgettable recognition in the *Ode, Intimations of Immortality From Recollections of Early Childhood,* where, spontaneously, his soul-knowledge of reincarnation shines forth. Yet in that poem the Recollections of Childhood are glorified even more, perhaps, than the Intimations of Immortality; and the Intimations are allowed to remain hints rather than affirmations. In other words, not even in that poem, nor in its revealing preface, did he permit his outreach of feeling to become the foundation of steady philosophical conviction. Nor did he ever frankly acknowledge reincarnation as a basic truth in human existence. Yet, despite these limitations, his egoic memory brought him much soul-exaltation and perception of philosophic truth.

Therefore it becomes instructive to trace some of the likenesses between this poet and the old thinkers of the East. In doing so, a theosophist naturally recalls that Eastern poet-philosophers, while always recognizing the unattainable, unnameable Absolute as Source and Basis of all, gave their teachings practical value for men on earth by leading them to reverence and obey the manifest yet unman-

ifest Deity within themselves. A figure by Plotinus expresses this unity within differentiation: "Like two concentric circles, they are one when they coincide and two only when they are separated."[1]

As a further example, there is in the *Vishnu Purana* this lofty invocation to the Unmanifest-Manifest:

> Glory to the unchangeable, holy, eternal Supreme Vishnu, of one universal nature, the mighty over all; to him who is the creator, the preserver and the destroyer of the world; to him whose essence is both single and manifold; who is both subtile and corporeal, indiscrete and discrete; who is the root of the world and who consists of the world.

And in the words of the Thrice-great Hermes:

> That Universal Being which contains all and is all, put into motion the Soul and the World,—all that Nature comprises. The innumerable individualities are united—the whole is one, and everything proceeds from Unity.[2]

Such noble efforts to intuit the hidden Actuality, to suggest through Manasic imagery what human words can never satisfactorily describe, and to identify this with Man and Nature, are surely akin to Wordsworth's expressions:

> And I have felt a sense sublime
> Of something far more deeply interfused,
> Whose dwelling is the light of setting suns,
> And the round ocean and the living air,
> And the blue sky, and in the mind of man;
> A motion and a spirit, that impels
> All thinking things, all objects of all thought,
> And rolls through all things.
>
> Wisdom and Spirit of the Universe,
> Thou Soul that art the eternity of thought,
> That givest to forms and images a breath
> And everlasting motion.

The constant effort of the Eastern teachers was, not to lower Divinity, but ever to raise humanity, by self-identification with THAT, both as Absolute Principle and as Deity in Nature. Each man, they said, in his highest essence *is* this ineffable Reality, and can realize IT, both in himself and in all else. Sankaracharya taught:

> Causing the thought of "I" built up in the body to merge in the Self, which is pure consciousness, being and bliss, putting off the limitation of form, become ever one with the absolute Eternal. (*Crest Jewel of Wisdom.*)

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[1] Inge, *The Philosophy of Plotinus* II, 140. [2] A. B. Kingsford, *Hermetic Fragments.*

Wordsworth spoke of an "awful Power rising from the mind's abyss,"—rising

> in such strength
> Of usurpation, when the light of sense
> Goes out, but with a flash that has revealed
> The invisible world, . . .
> Our destiny, our being's heart and home,
> Is with infinitude, and only there.

Conscious unity was likewise desired by Confucius, who stated with simple emphasis:

> I seek unity, all pervading, Spirit,
> The subtle essence of all things.

And Wordsworth declared that he, too, sought and found some measure of that unity by coming under

> the great social principle of life
> Coërcing all things into sympathy,
> . . . Wonder not
> If high the transport, great the joy I felt,
> Communing in this sort through earth and heaven
> With every form of creature, as it looked
> Towards the Uncreated with a countenance
> Of adoration, with an eye of love.

These spontaneous perceptions of Deity flowed naturally with Wordsworth into forms emotional and poetic. But ancient material now existing often had educational purposes and clothed the ideas in form didactic or aphoristic. For example, the *Katha Upanishad* says:

> Not by learning is the Atman attained, not by genius and much knowledge of books.

Sankara comments:

> The oneness of the soul with the Self is already a fact, and not a thing that requires a further effort to bring about.

Lao Tze, the great Chinese teacher, urged with a childlikeness of his own:

> Be only simple of heart—and you will discern everything without effort, like a child gathering flowers.

Wordsworth, though having none of these ancient guides, showed close affiliation with them. He, too, knew from within that there are Powers

> Which of themselves our minds impress;
> That we can feed this mind of ours
> In a wise passiveness.

Think you, 'mid all this mighty sum
Of things forever speaking,
That nothing of itself will come,
But we must still be seeking? . . .

Come forth, and bring with you a heart
That watches and receives.

Said Lao Tze:

The wise man lives in the world, but he lives cautiously, dealing with the world cautiously. He universalizes his heart.

Wordsworth, with similar striving toward the Unlimited, and musing on the motions of his inner nature, stated feelingly:

I looked for universal things; perused
The common countenance of earth and sky; . . .
I called on both to teach me what they might.
Or, turning the mind in upon herself,
Pored, watched, expected, listened, spread my thoughts
And spread them with a wider creeping; felt
Incumbencies more awful, visitings
Of the Upholder of the tranquil soul,
That tolerates the indignities of Time,
And, from the centre of Eternity
All finite motions overruling, lives
In glory immutable.

Other philosophic doctrines approaching theosophic teachings were expressed by this poet. Of the importance of Man in the evolutionary process, he wrote:

In the midst stood Man,
Outwardly, inwardly contemplated,
As, of all visible natures, crown, . . .
As instinct with godhead.

Akin to this are his statements pointing to the inter-relation between Man and Nature:

the forms
Of Nature have a passion in themselves,
That intermingles with those works of man
To which she summons him; . . .
A balance, an ennobling interchange
Of action from without and from within;
The excellence, pure function, and best power
Both of the object seen, and eye that sees.

From such perception there is but a step to the realization of Brotherhood, and in this Wordsworth was a companion of the old teachers:

'Tis Nature's law
That none, the meanest of created things,
The dullest or most noxious, should exist
Divorced from good—a spirit and pulse of good,
A life and soul, to every mode of being
Inseparably linked. Then be assured
That least of all can aught—that ever owned
The heaven-regarding eye and front sublime
Which man is born to—sink, howe'er depressed,
So low as to be scorned without a sin;
. . . that he, who feels contempt
For any living thing, hath faculties
Which he has never used; that thought with him
Is in its infancy.

Wordsworth grew to have a clear vision of Karma through the agonies of the revolution in France, where he had gone to learn and to become a helper. He said of this tragic outburst:

So did a portion of that spirit fall
On me uplifted from the vantage-ground
Of pity and sorrow to a state of being
That through the time's exceeding fierceness saw
Glimpses of retribution, terrible,
And in the order of sublime behests; . . .
Then was the truth received into my heart,
If from the affliction somewhere do not grow
Honor, . . . a faith, . . . a sanctity,
If new strength be not given nor old restored,
The blame is ours, not Nature's. . . .
[what] had caused the woe [was]
. . . terrible reservoir of guilt
And ignorance filled up from age to age,
That could no longer hold its loathesome charge,
But burst and spread in deluge through the land.

Kinship with minds such as might be named the "gods"—partially conscious kinship—is plainly seen in Wordsworth's remarkable description of them. In this comprehension Nature was again his direct guide, and again through unsought widespreading union with the Infinite. During a dark climb at night, when he suddenly reached a majestic expanse of towering mountains, piercing above the fogs into the clear light of the moon, he

beheld the emblem of a mind
That feeds upon infinity, that broods
Over the dark abyss, . . .

a mind sustained
By recognitions of transcendent power, . . .
[One function, above all, of such a mind
Had Nature shadowed there, by putting forth,
'Mid circumstances awful and sublime,
That mutual domination which she loves
To exert upon the face of outward things] . . .
The power which Nature thus
To bodily sense exhibits, is the express
Resemblance of the glorious faculty
That higher minds bear with them as their own. . . .
They from their native selves can send abroad
Kindred mutations; . . . they build up greatest things
From least suggestions; . . .
Such minds are truly from the Deity,
For they are Powers; and hence the highest bliss
That flesh can know is theirs—the consciousness
Of Whom they are, habitually infused
Through every image and through every thought,
And all affections by communion raised
From earth to heaven, from human to divine.

Passages such as these—and the experiences they record—give William Wordsworth an almost unique place in the West as Poet-teacher of trancendental Wisdom. His expressions afford light to all those who are lovers—as theosophists are—of high thought cast in noble form. They also rouse fresh courage and determination in the battle against the spiritual ignorance of this age.

Unity in Diversity

In Theosophical opinion a Spirit is a Ray, a fraction of the Whole; and the Whole being Omniscient and Infinite, Its fraction must partake, in degree, of the same abstract attributes. Man's "Spirit" must become the drop of the Ocean, called "Ishvara-Bhâva"—the "I am one body, together with the universe itself" (I am in my Father, and my Father is in me), instead of remaining but the "Jiva-Bhâva," the body only. He must feel himself not only a part of the Creator, Preserver and Destroyer, but of the Soul of the Three, the Parabrahman, Who is above these and is the vitalizing, energizing and ever-presiding Spirit. —H. P. B.

ON THE LOOKOUT

Humanism in Medicine

"The element of faith has for centuries been one of the most important active ingredients in every medicine—even though it is not declared on the label and Congress has completely overlooked it in the Food, Drug and Cosmetic Act." So writes Dr. Theodore G. Klumpp, chief of the Drug Division, U. S. Food and Drug Administration, Washington, D. C., who contributes a thoughtful article on drug research to *Science* for Aug. 1. His discussion exemplifies the high standards of scientific men in the government service—a hopeful fact of increasing evidence during recent years—and at the same time illustrates the general humanist reaction away from nineteenth century materialism in the social sciences. One leader of this trend was Dr. Alexis Carrel, whose *Man the Unknown,* first published in 1935, began a wave of semi-philosophical evaluation by the scientists themselves, in which the mechanical ideas of medicine and psychology are gradually being reduced to a more justly subordinate position.

What Accomplishes "Cures"?

Writing of "method" in drug research, Dr. Klumpp summarizes the theory of the pre-scientific empiricism "still commonly practiced today by laymen and many physicians":

> An individual is sick.
>
> A drug is given.
>
> If the individual recovers, the drug effected the cure.
>
> If the patient dies, it is easy to excuse the failure by reasoning that not enough of the drug was given, or too much was given, or it was not given early enough.

This is the pattern of *post hoc ergo propter hoc* reasoning, which, Dr. Klumpp reminds his readers, was said by Kant to be the cause of all human error. This "stupidity," he says, still passes for science today, although there is now a genuinely scientific method of establishing the therapeutic value of drugs. Following are the new "fundamental propositions" of medical science with regard to the use of medicine:

> (1) Many diseases and symptoms are self-limited, regardless of what is done for them.
>
> (2) Nature heals and cures; drugs at best are merely adjuvants [assisting agents].

(3) Chronic diseases are characterized by spontaneous remissions and exacerbations.

(4(Symptoms are often entirely due to and almost invariably aggravated by worry and emotional disturbance.

(5) Symptoms regardless of their cause are often temporarily improved through the expectation of therapeutic benefit.

And finally—

(6) The fallacy of *post hoc ergo propter hoc* reasoning.

Back to Paracelsus

Having considered these propositions, theosophical students might read again the article, "Paracelsus: Physician," of the Great Theosophists series (Theosophy XXVI, 242). Virtually every one of them has correspondence in the teachings of the great physician of the sixteenth century. Take, for example, the class of diseases regarded by Paracelsus as having a *moral* cause. Only the exhaustion of the Karma involved in such diseases can bring recovery. As Paracelsus says: "If it is the will of Providence [Karma] that the patient should still remain in his purgatory, then will the physician not be able to help him out of it." At the level of clinical experience, there is only a verbal difference between this statement and the first of Dr. Klumpp's fundamental propositions. Great stress is put by the latter on the emotional element in illness. So, also, Paracelsus observed the part played by the Desire principle, or *Mumia,* in disease, and he divided the influence of the various principles of man into definite categories of causation, bringing much illumination to Dr. Klumpp's more general analysis. In his discussion of Faith, Dr. Klumpp adopts in substance the Paracelsian view that:

> The curative power of medicines often consists not so much in the spirit which is hidden in them as in the spirit in which they are taken. Faith will make them efficacious. Doubt will destroy their virtue.

"Unexplained Laws"

The propositions of modern medicine—unfortunately "ideal" as to actual practice in all too many cases—represent a spirit in science that should slowly return the healing art to its original kinship with philosophy and true psychology. Implicit in Dr. Klumpp's article is a demand for understanding of the psychic factors in health and disease—a phase of the human constitution of which orthodox medicine knows practically nothing. In this demand, the theosophist may see the immediate value of the truths toward which the third great

Object of the Theosophical Movement is directed: "The investigation of the unexplained laws of nature and the psychical powers latent in man." It is to be noted that the first five of Dr. Klumpp's propositions all relate in some manner to "unexplained laws of nature"—that is, they are qualifications of earlier assumptions of medical science, based on laws supposedly "known." The sixth proposition simply indicates the importance of finding out the *real* cause of recovery. The difficulties inherent in these propositions are dissolved, in theory, at least, by the recognition of the laws of Karma and Reincarnation, while the teaching of the Seven Principles of man provides a program for intelligent research that will prove vastly fruitful for the human race when it is adopted. And, "even a little of this practice delivereth a man from great risk."

BUILDING "MORALE"

At a recent conference on adult education, Dr. Morse A. Cartwright, director of the American Association for Adult Education, proposed a program somewhat similar to that already undertaken by Arthur E. Morgan in his Community Service project. (See THEOSOPHY for June, pp. 344-5.) Dr. Cartwright is apprehensive about the way in which American preparation for war may affect the public morale, feeling the need of "self-induced and self-devised effort" on the part of the people themselves, as distinguished from stimulation by public leaders. Methods like those employed for achieving "morale" during the World War, he said, run the risk of tearing down the very social institutions that democracies always have cherished. The method of official propaganda, he believes,

> results over a period of time in loss of confidence in the purposes of democratic government . . . Would it not be possible, then, for Americans to think of building morale community by community, county by county, State by State, rather than through the doubtful and remote leadership of a national Ministry of Propaganda? . . . The community leadership, intimately acquainted as it would be with the considerations at stake in the civilian morale, could and would deliver public opinion more effectively to the purposes of the government than if prescriptions were handed down to the community leaders from a Federal source. (New York *Times*, May 18.)

WHAT IS "NATIONAL DEFENSE"?

The *Times* writer, W. A. Macdonald, summarizes the problems that would have to be faced by community leaders, were they to accept this task. Among others, these questions are raised by Dr. Cartwright:

> Should we try to strengthen ourselves for the emergency through enhancement of existing social institutions along lines dictated by their evolution? Or should we abandon temporarily the progress of these institutions in favor of the materialistic aspects of defense?

In 1917, we chose the latter course, as various studies of civil liberties during the period of the World War have made abundantly clear. (For two such reviews, see *Harper's,* October, 1939, and January, 1940, both by Lucille Milner and Groff Conklin.) These questions have further implications:

> What is to be our attitude toward free speech? What about the tradition of local autonomy in government and in education? How much patience should the adult educator have with the so-called practical man who says that education, public discussion, debate and such matters are to be thrown out the window in the light of the crisis that confronts the nation? What matters it to save either our skins or our economic prosperity if, in the process of salvage, there are lost our essential freedoms, our traditions of tolerance and of decency, our recognition of the inherent and basic rights of men to live, to worship and to understand?

Hazards of War

It is good that a few educators are asking these questions, but a national tragedy that they are so seldom heard and considered. A passage from Norman Angell's *Peace and the Plain Man* makes clear to what extent these values are endangered in the nation that thinks of and prepares to go to war. Mr. Angell wrote in 1935:

> The beginnings we made during the last war were a mere foretaste of what we may expect in the next, particularly in the shaping of the mind and spirit during peace time into the instrument best fitted for the purposes of military victory. For nothing, all the experts are agreed, is so important in war as "morale."
>
> "The greatest evil of modern war," said Mr. Walter Lippmann once, "is not poison gas. It is the kind of public opinion it produces." So complete now is the control of the mechanical means of communication—Press, books, wireless, cinema, church, school, university—that a government has the means of making of the public mind anything that it chooses.

Frankenstein of Propaganda

> But governments become prisoners of their own propaganda. They produce a certain type of mind or flow of emotions for the purposes of war. But that flow cannot be turned off like a tap when the war is over, as we shall see. The peace comes, and then governments are compelled to make a peace they don't want to make, because the state

> of mind produced during the war clamours for that kind of peace. And then that kind of peace makes more war. Or governments and rulers and leaders become prisoners of their own Frankenstein monsters in another sense: they end by believing their own propaganda. A state of mind created for one purpose comes to dominate all purposes. A country may possess a great culture, a great tradition of learning, of philosophy, and then, almost over night as in the case of the economic changes, the term "intellectual" becomes a term of contempt, and the very guardians of the things of the mind and the spirit, the universities and seats of learning, become instruments for the destruction of the culture that generations have so painfully built up (pp. 58-59).

These are the tendencies which—as we may learn, if we will, from history—almost inevitably accompany modern war. They are the real menace to a free society, whatever the fortunes of the military force, and to these "subversive" influences and agencies the true liberal and lover of his fellows will give the closest attention. The United States is fortunate in having such men as Dr. Cartwright to ask the men and women engaged in adult education to clarify their understanding of "morale."

THE CELL THEORY

Observation of the various forms of life has led biologists generally to conclude that all life is cellular in structure. The cell has been regarded as a concrete physical entity which holds together the living material of which organisms are composed. This conclusion, of course, could be stated only as a theory, since past methods have restricted observation to cellular organisms, which by no means include all forms. But, since the materialistic idea of an independent *physical* reality gained support from the concept of a concrete cellular unit as the basis of all life, the theory came to be regarded by the orthodox as an indisputable fact.

However, as scientists accumulated experimental evidence of a wider nature, it became apparent that the old cell theory could not be made to apply to all vital phenomena. Discovery of the non-cellular structure of certain low forms of plants and of viruses led to a new inquiry into the nature of the cell. (See THEOSOPHY XXVIII, 556, for a criticism of the Cell Theory.) These non-cellular structures behave as "living" creatures, like their cellular brothers. Moreover, when the nucleus and its presumably essential particles are removed from the cells of higher organisms, the mutilated cells continue to grow and divide.

Common Energy Levels

As an example of modern questioning of the cell theory, Prof. A. Szent-Györgyi writes in *Science* for June 27:

> . . . we do not know what a "cell" really means, or why the kidney, for instance, is subdivided into such units. Possibly the cell wall is the border line of the common energy levels.
>
> Biochemistry is, at present, in a peculiar state. By means of our active substances we can produce the most astounding biological reactions, but we fail wherever a real explanation of molecular mechanisms is wanted. It looks as if some basic fact about life were still missing, without which any real understanding is impossible. It may be that the knowledge of common energy levels will start a new period in biochemistry, taking this science into the realm of quantum-mechanics.

The idea of common energy levels, or axial gradients, is taken up by William Ellis, lecturer in experimental zoology at Liverpool University, in his recent book *The Idea of the Soul in Western Philosophy and Science* (1940). He shows that a symmetrical organism, such as a flatworm, has a metabolic rate (burning of fuel for energy) which varies with the distance from the "head" of the organism. From this point of view, cell walls are simply the boundaries of certain energy levels, as Szent-Györgyi suggests.

Origin of the Cell

Modern biologists now freely admit their ignorance concerning the nature of the cell. A. I. Oparin, Associate Director of the Biochemical Institute of the U.S.S.R. Academy of Science, in his *Origin of Life* (Macmillan, 1938), takes the orthodox stand on the origin of living matter. Following Pasteur, he denies the possibility of spontaneous generation, but makes the following interesting statement on the evolution of primary organisms: "Unfortunuately, however, the problem of the origin of the cell is perhaps the most obscure point in the whole study of the evolution of organisms." In *The Ocean of Theosophy,* Mr. Judge says that the cell, as such, is an "illusion," giving this definition:

> It is the ideal form within which the actual physical atoms—made up of the "lives"—arrange themselves. As it is admitted that the physical molecules are forever rushing away from the body, they must be leaving the cells each moment. Hence, there is no physical cell, but the privative limits of one, the ideal walls and general shape. The molecules assume position within the ideal shape according to the laws of nature, and leave it again almost at once to give place to other atoms (p. 37).

May it not be, then, that the *shape* of the cell is determined by energy gradients, "according to the laws of nature"? Biologists have struck upon a suggestive line of inquiry which may lead them to discover the illusory nature of the cell. However, it is not likely that they will understand its origin without admitting the existence of the dynamic *astral* cell (suggested by metabolic gradients), as the ideal matrix upon which the material particles arrange themselves. The "entelechy" of Driesch and the more recent "electrical architect" theories are attempts to fathom this mystery. But without the theosophical doctrines of the substantial reality of soul-intelligence, its power to mold physical form, and the existence of realms of matter beyond the physical, the nature of life will remain as obscure as ever.

"Self-differentiating Whole"

A more philosophical view of biological phenomena is given by W. H. Werkmeister, Associate Professor of Philosophy at the University of Nebraska, in his recent work, *A Philosophy of Science:*

> Our discussion of the phenomena of "life" has shown, I believe, that the relevant facts of observation can be harmoniously integrated only when we have recourse to such concepts as "teleology" and "self-differentiating whole." On the face of it this seems to imply the acceptance of "vitalism" and a complete break with the quantitative point of view—although quantitative analyses have been responsible for the undreamed-of-progress made in the sciences since the days of Galileo. Actually, however, the epistemological point of view here taken is a safeguard against all vitalism; for vitalism is a metaphysical doctrine hypostatizing a "vital force" as ultimate reality, whereas for us the concept "self-differentiating whole" is but a means for a better integration of observed facts. And that this interpretation is in perfect harmony with the quantitative point of view of science may be seen when we read in its light the approximate analyses of mathematical biophysics; for all of these analyses presupposes the functional "wholeness" of the living cell (p. 526).

Rendered from the learned language of the academies, this passage means that philosophical scientists are beginning to overcome the materialistic tradition and now are ready to recognize the facts which point to the purposive character of all manifested existence. Dr. Werkmeister avoids the usual criticism of Vitalism by adopting the concept of "self-differentiating whole" as the fundamental reality of the universe. This, in the terms of H. P. B., is the standpoint of the more educated pantheist, and is equivalent to a statement of the first fundamental proposition of the Secret Doctrine. The Absolute, she writes, is to be regarded "as the aggregate of all

intelligences, the totality of all existences, incapable of manifesting itself except through the interrelationship of its parts, as it is absolutely incognizable and non-existent outside its phenomena, and depends entirely on its ever-correlating forces, dependent in their turn on the One Great Law." (THEOSOPHY V, 253 fn.) Dr. Werkmeister refers to the idea of "self-differentiating whole" as a means of "integrating the observed facts." Theosophy provides the metaphysical foundation for this concept.

DEFECT OF VITALISM

Many biologists feel that the "vital force" claimed by some to account for the phenomena of life is arbitrarily introduced to solve a difficult scientific problem. As William Ellis puts it:

> To find a mechanistic, or as we should prefer to call it, a natural explanation of a biological process, may call for years of difficult laboratory work which may yield little of significance in the end. But anyone of moderate intelligence may sit in his study and evolve half a dozen highly plausible supernatural explanations in the course of an afternoon. (*Idea of the Soul, etc.,* p. 230.)

In other words, the Vitalist, Mr. Ellis suggests, has only to invent some supernatural agency to explain the mystery of life. The error of Vitalism Ellis finds in the separation between living and non-living Nature, the first having purpose, the latter, none. His own view is that *all* Nature is purposive; that Spirit, or purposive activity, enters the world *hierarchically,* in the following ascending grades: Animation (chemical activity), Life (plant organisms), Consciousness (animal kingdom), and finally, Self-Consciousness (man). He takes his text from Leibniz:

> Thus there is not only life everywhere, joined to members or organs, but there are also infinite degrees of it in the monads, some of them more or less dominating over others. But when the monad has its organs adjusted in such a way that by means of them the impressions they receive, and consequently the perceptions which represent them, are distinguished and heightened . . . this may amount to sensation, that is to say, to a perception accompanied by memory, a perception, to-wit, of which a certain echo remains to make itself heard on occasion. Such a living being is called an *animal,* as its monad is called a soul. (Translation by Mary Morris.)

Dr. Ellis, who is in his early thirties, is one of the younger English scientists who are bringing to an end the cycle of biological materialism begun in the nineteenth century. As lecturer in Zoology at Liverpool University, he should be influential in freeing the minds of the coming generation from the false assumptions of the past.

Obviously, the next step will be to consider the doctrine of Reincarnation as the *process* through which spirit and soul evolve. English scientists have in the works of John McTaggart and Macneile Dixon an excellent introduction to this idea. And from these thinkers to Theosophy, the step is indeed small.

RELIGION IN PRISON

Prison inmates seem to have lost interest in religion, according to Dr. George A. Stott, a chaplain at Auburn prison. As reasons, he gives the following (New York *Times,* April 30):

> It isn't because preaching has deteriorated. It's because the men have better cells. They have radio earphones and oftentimes the chaplain has stiff competition. I'd like someone to come along and tell me how to be a better chaplain.

Dr. Stott spoke at a recent conference of the Chaplains' Association, an affiliate of the American Prison Association. On the same occasion, Richard A. McGee, of the Department of Correction, suggested that prisoners suffering from mental troubles could be made "amenable to discipline by means of religion," proposing that "the effect might be produced by using the old-fashioned method of instilling 'fear of hell-fire'." Captain J. Stanley Sheppard of the Salvation Army said: "We are living in an age when religion is being laughed at. The power that is raising hell is the power that mocks your religion whether in the Protestant, Catholic or Jewish faith."

A PSYCHOLOGIST'S EXPLANATION

In bright contrast with this expression of views that belong to the Dark Ages is the explanation offered by Dr. C. G. Jung, famous psycho-analyst. Discussing the failure of the clergy to reach the common and especially the sick man, he says:

> Sufferers refuse to turn to the clergyman. They do not believe that he can really help them. Such persons distrust the doctor for the same reason, and they are justified by the fact that both doctor and clergyman stand before them with empty hands, if not—what is even worse—with empty words. (*Modern Man in Search of a Soul,* p. 202.)

Jung tells of an experiment he conducted to determine whether persons in spiritual distress would consult the doctor or the clergyman. Among the Protestants (French, German, and Swiss), 57 per cent decided for the doctor. Only 25 per cent of the Catholics did likewise. Thirty-five per cent of the Protestants and 17 per cent of the Catholics were undecided. Jung comments:

> The reason given for not consulting the minister of the church was generally his lack of psychological knowledge and insight, and this covered 52 per cent of the answers. Some 28 per cent were to the effect that he was prejudiced in his views and showed a dogmatic and traditional bias. Curiously enough, there was even one clergyman who decided for the doctor, while another made the irritated retort: "Theology has nothing to do with the treatment of human beings." All the relatives of clergymen who answered my questionnaire pronounced themselves against the clergy (pp. 265-6).

Sickness From Want of Knowledge

Jung relates an interesting fact from his own experience:

> Among my patients from many countries, all of them educated persons, there is a considerable number who came to see me, not because they were suffering from a neurosis, but because they could find no meaning in life or were torturing themselves with questions which neither present-day philosophy nor religion could answer. Some of them perhaps thought that I knew of a magic formula, but I was soon forced to tell them that I, too, had no answer to give (p. 267).

Later on, he gives the reason for lack of religious faith:

> We are now reaping the fruit of nineteenth-century education. Throughout that period the Church preached to young people the merit of blind faith, while the universities inculcated an intellectual rationalism, with the result that today we plead in vain whether for faith or reason (p. 276).

Religious fanaticism and scientific materialism both lead to the same result; both are selfish in implication and when carried to extremes lead only to mental and moral maladjustment. No wonder that so many become ill from present-day ideas! As Dr. Jung suggests, only knowledge, rightly applied, can alleviate man's suffering, in prison or out. But where will such knowledge be found?

Religion as a Liability

Dr. William S. Sadler, Chief Psychiatrist and Director of the Chicago Institute of Research and Diagnosis, considers the same problem in his book, *Theory and Practice of Psychiatry* (1936). He says: "Religion may operate as a cause of psychic and emotional troubles." He gives as an example the religions of fear, which preach the "Hell fire and brimstone" Mr. McGee advocates for prisoners. According to Dr. Sadler, these doctrines cause "neurotic wreckage" and send many to the insane asylum. "Religious fear," he says, "is the most potent of all forms of fear." Other liabilities are the "guilt complex"

fostered by religion, escape from reality, and so-called "divine" healing. Victims of manic-depressive states are usually harmed by religious teaching, the result being further passivity often leading to suicide.

We live in an age of analysis and criticism, the leading thinkers of our time easily tracing the immediate moral and psychic effects of false religion. But what have they to offer as an affirmative philosophy of life? If the need for true religion and philosophy is not met by the spread of the soul-saving doctrines of Karma and Reincarnation, the negative value of criticism will inevitably be lost in a cycle of unrestrained self-indulgence, paralleled by a return to the narrow grooves of bigotry and superstition. These latter tendencies are represented by our overflowing prisons and the type of religion proposed for the instruction of convicts. Brave defenders of the truth are needed to overcome these currents of psychic degradation, to set in motion the positive forces of spiritual ideas.

RELIGION IN THE PRESS

As a sidelight on the state of organized religion in America, the following study of religious "news" is of interest:

> Roman Catholics got 26.8% of the newspaper space devoted to church doings, Methodists 9.7%, Lutherans 8.6%, Presbyterians 7.8%, Episcopalians 7%, Baptists 5.6%, Jews 4.5%, other faiths 27.1%, according to a three-month survey of 56 leading daily papers published last week in *The Lutheran*. Church news occupied .7% of the total news space surveyed. Said the report:
>
> "A kind of patronizing tolerance of religion as an incidental something is observed. Those who edit the church news do not show that they possess nearly so complete or accurate an understanding of this field as, for example, sports editors or music critics have of theirs." (*Time*, Sept. 30, 1940.)

This confirms other evidences that the Catholic Church is gaining in prestige, while religion generally excites only "a kind of patronizing tolerance." The waning of Protestant influence, however, has been accompanied by the emergence of constructive currents in religious thought. *Collier's* for Jan. 4, to take an example, reported: "A recent religious survey, made among a considerable number of lawyers, scientists, writers, bankers and other business men listed in *Who's Who in America*, revealed that, in each category, the belief in immortality was more prevalent than the belief in the existence of God." As dogmas lose their force, fundamental intuitions have opportunity to shape the religious convictions of men more in accordance with a rational philosophy of life.